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KOLO SÜRYOYO

Magazine

ORGAN OF ARCHDIOCESE OF THE SYRIAN ORTHODOX CHURCH
OF ANTIOCH IN EUROPE

NO. 28 — OKTOBER-NOVEMBER 1982

KOLO SÜRYOYO

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KOLO SÜRYOYO

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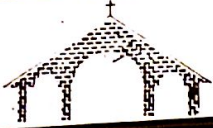
SAYI 28

1982

ATA SÖZLER

S.Mesellerinden

- ★ YUMUŞAK CEVAP GAZABI YATIŞTIRIR; FAKAT SERT SÖZ ÖFKEYİ KIŞKIRTIR.
- ★ HİKMETLİLERİN DİLİ BİLGİYİ İYİ BEYAN EDER; FAKAT AKILSIZLARIN AĞZI SEFAHET AKITIR.
- ★ ŞERİRLERİ VE İYİLERİ GÖZETEREK; RABBİN GÖZLERİ HER YERDEDİR.
- ★ DİL YUMŞAKLIĞI HAYAT AĞACIDIR; FAKAT DİLİN İĞRİLİĞİ RUHU KIRAR.
- ★ SEFİH ADAM BABASININ TEDİBİNİ HOR GÖRÜR; FAKAT AZARLAMAYA KULAK VEREN BASİRETİLİ OLUR.
- ★ SALİHİN EVİNDE BÜYÜK HAZİNE VARDIR; FAKAT KÖTÜLERİN GELİRİNDE ZAHMET VARDIR.
- ★ HİKMETLİLERİN DUDAKLARI BİLGİ DAĞITIR; FAKAT AKILSIZLARIN YÜREĞİ ÖYLE DEĞİLDİR.
- ★ KÖTÜLERİN KURBANI RABBE MEKRUHTUR; FAKAT DOĞRULARIN DUASI ONUN MAKBULÜDÜR.
- ★ RAB KÖTÜ ADAMIN YOLUNDAN İKRAH EDER; FAKAT SALAHIN ARDINCA GİDENİ SEVER.



EVLENME

Evlenme, yararlı bir nesil yetiştirmek ve müşterek yardım ile ailenin geçimini sağlamak üzere erkek ile kadın arasında kurulan dini ve hukuki bir bağıdır.

Bu ilişkinin, akrabalıkla ilgili sınırlar olmadığı takdirde, erginlik yaşına varan erkek ve kızın rızasıyla be-reket duasını kılacak meşru bir kâhin-nin ve itibarlı kimselerin huzurunda kurulması gerekir.

Medeni kanun ışığı altında kilisece nikâhı kısıtlanan bir mümin, karısı hayatta iken, başka bir kadınla evlenemez. Aynı şekilde kadın kocası hayatta iken, başka bir erkekle evlenemez. Ancak bu hususta, akli hastalıklar ve zina fiili müstesnadır.

Nişanlılar, tövbe ve itiraf etmekle ve kutsal Kurbandan almakla takdis olunduktan sonra evlenmeye hazırlanabilirler.

Eşlerin birbirine karşı bazı ödevleri vardır: Erkeğin karısını sevmesi, sayması, ailesini geçindirmesi, maddi ve mânavi olarak çocuklarını yetiştirmesi icab eder. Buna göre kadın da kocasını sevmesini, saymasını, evinin işlerini muntazam bir şekilde yürütmesini ve çocuklarını hristiyan kurallarına gö-

re yetiştirmesini bilmelidir.

- S - Evlenmenin tabii nizamını kim koydu ?
- C - Allah. kâinatı (evreni) yaratırken, insanı erkek ve dişi olarak yarattı ve onlara "Verimli olun, çoğalın ve yeryüzünü doldurun" demesi üzerine evlenmenin tabii nizamını koydu.
- S - Esas evlenmenin özelliği nedir?
- C - Evlenmenin özelliği, fazilet ve kudsiyete dayanan karşılıklı sevgidir.
- S - Evlenmede dini nikâh şart mıdır ?
- C - Evet, şarttır. Çünkü Yüce Alla'hın yardım ve bereketine dayanan temel sağlam olur.
- S - Evlenmeği engelliyen sebepler nelerdir ?
- C - Evlenmeği engelliyen başlıca sebepler : Yakın akrabalık, vaftiz babalığıyla ilgili mânevî yakınlı, dini bağlar ve geçmiyen hastalıklar, evlenmeyi kesinlikle engeller.
- S - Hristiyanlıkta boşanma varmı ?
- C - Hayır, zinadan başka bir nedenle hristiyanlık boşanma kabul etmez, Bunun sebepleri : 1) Boşanma, Allahın emrine karşıdır, "Alla'hın birleştirdiğini insan ayırmasın"

(Tek.2:24) İncil: (19:6-7) Karı koca arasında itimadsızlık ve ihanet yaratır. 3) Çocukları sefil ve perişan eder 4) Ailenin huzurunu bozar. 5) Cinayetlere sebebiyet verir .

NAMAZ

Namaz, mümin bir kimsenin, Yüce Alla'ha taparken, ona niyaz ve şükranlarını sunması, nimet ve rahmetlerini dilemesidir.

Namaz insana giyecek ve yiyecek kadar önemli ve lüzumludur.

Namazın şartları: Derin saygı, mütevezi yürek, kuvvetli iman, sarsılmaz ümit, anlayışlı ve temiz düşünceleridir.

Makbul olan namaz, Alla'hın iradesinin benimsenmesi, onun hükümlerine sığınması, gerekli ihtiyaçların istenmesi bütün insanların bir arada barış ve huzur içinde yaşayıp, Allahın yoluna gelmesi ve kurtulması için sunulan niyazlardır.

Namaz vakitleri özellikle; sabah, akşam, bayram ve pazar günleridir. Ayrıca sıkıntı ve sevinç anlarında da namaz kılınır.

Namaz, kişisel ve toplumsal olarak iki türdür: Kişisel namaz, kişinin başbaşa kalarak, evinde veya işinde kıldığı namazdır. Toplumsal namaz, kişinin topluma katılarak Allahın evinde veya her hangi bir yerde namaz kılmasıdır.

HAÇ İŞARETİ

Haç işareti, bütün hristiyanlar için Y.Mesih'in ebedi fedakârlığını andıran bir semboldür. Bu sembolü taşımak veya öpmek, hiç bir zaman Haç'ın maddi kısmını teşkil eden altın ve gümüşe tapmak manasına gelmez; ancak Y.Mesih'in sonsuz fedakârlığına karşı duyulan takdir ve minnettarlığın bir ifadesi olarak, hararetli imandan gelen özleyiş ile Haç'ın manevi kısmına saygı göstermek demektir.

Ayet: "Haç kelimesi helak olanlara akılsızlıktır; fakat biz kurtulanlara Allah'ın hikmet ve kudretidir". (1.Kor. 1:18)

"Fakat Rabbimiz Y.Mesih'in haçından başka bir şeyle hâşâ ki övüneyim; o haç vasıtasıyla bana dünya haça gerildi ve ben dünyaya". (Gal.6:14)

HAÇ NASIL ÇEKİLİR?

Haç çekerken, sağ elinin işaret parmağını önce alına, sonra başına, sonra sağ ve sol omuzlarına, sonra başına bastırır ve söyler :

BŞEM ABO

VABRO

URUHO KADIŞO

HAD ALOHO ŞARİRO; AMİN

Handwritten text in Syriac script, likely a translation or commentary on the prayer.

DIE BEDEUTUNG DER REFORMEN ATATÜRK'S FÜR DIE CHRISTEN IN DER TÜRKEI

Nach den Verfolgungen der Christen von 1860 bis 1923, kam Mustafa Kemal, an die Macht. Es hatte schon zur Zeit Atatürks eine Verfolgung der Christen durch den Agha Ali Batti (Alike Battel) gegeben. Die Christen in Ostanatolien, besonders in Midyat und Mardin und seiner Umgebung erlitten in diesem Aufstand im Jahre 1920 schwere Niederlagen gegen der Kurden. Er zwang die Christen gegen die Regierung mitzukämpfen. Die Christen lehnten dies ab, da sie versprochen hatten, der Regierung gegenüber loyal zu bleiben. Dieser Aufstand wurde in kurzer Zeit unter Kontrolle gebracht.

Atatürks Ziel war es, die religiöse Basis des Staates zu zerstören. Das bedeutete die Ulama als Träger der Religion und zusammen mit ihr auch das Kalifat, das bisher das Symbol des islamischen Staates war, zu entmachten. Mustafa Kemals wichtigstes Anliegen war es daher, der Autokratie des Sultans, der sich als Oberhaupt der Moslime versand, ein Ende zu setzen. den

Christen in der Türkei versprochen diese Reformen mehr Freiheit zu bringen.

Mit der Abschaffung des osmanischen Kalifats am 3. März 1924 begann Kemals erster Angriff auf die etablierte Macht der islamischen Orthodoxie. In der islamischen Theorie wie auch in der allgemeinen Auffassung der Bevölkerung wurde die traditionelle islamische Ordnung so verstanden, dass Gott und nicht das Volk der Ursprung von Macht und Gesetz war. Der Kalif erschien demnach als Gottes Stellvertreter auf Erden. als Herrscher durch die Scharia, dem heiligen Gesetz des Islam. Die Ulama waren seine autorisierten Vertreter und Exponenten. Kemal Atatürk war deshalb der festen Überzeugung, dass die Beseitigung des Kalifats und der Ulama für den Aufbau eines modernen türkischen Staates notwendig sei. Sein Ziel war jedoch nicht nur die Abschaffung des Kalifats allein, sondern zugleich auch die Zerstörung der gesamten hierarchischen Struktur, etwa der alten islamischen Institution des "Şeyhulislam", des obersten Rechtsauslegers, sowie aller anderen im Zusammenhang mit der Administration der Scharia entstandenen Institutionen. Kemal Atatürk liess die verschiedenen religiösen Schulen und die

religiösen Gerichtshöfe schließen. Aber daneben versprach er den Syrischen Christen Freiheit und Unterstützung gegen die Kurden in ihrem Gebiet. Diese Versprechungen wurden im Jahre 1922 dem damaligen syrischen Patriarchen Mar Ignatios Ilyas 111. in Ankara gemacht. Bis 1922 wurden viele Syrische Christen zwangsislamisiert. Die Abwanderung aus den Dörfern nahm in starken Masse zu. Es ging sogar so weit, dass die Christen ins Ausland auswandern mussten. Obwohl es nach den Versprechungen Atatürks in der Türkei keine Christenmassaker mehr gegeben hatte, wurden doch im Jahre 1926 ein Kloster im Tur'Abdin zerstört und die Mönche getötet. Die praktische Auswirkung der Reformen war nicht durchschlagend genug, so dass immer noch kein ausreichender Schutz und keine Toleranz gegenüber den Minderheiten vorhanden war. Trotz dieser Umstände, kann man sagen, dass die Christen zur Zeit Atatürks ihre beste Zeit erlebt haben. Es gelang auch dem syrischen orthodoxen Patriarchen durch seine neutrale Haltung, viele Schwierigkeiten von seinem Kirchenvolk abzuwenden. Mit der Freiheit und Gleichstellung der nichtmoslimischen Minderheiten durch die Verfassung gab Atatürk allen Christen zufrieden, jedoch nicht die Moslime. Die Reformen Atatürks

erreichten, dass die Christen nicht mehr als "Hundesöhne" bezeichnet wurden.

Mustafa Kemal erklärte im Jahre 1928 den Islam zur Staatsreligion. Mit diesem Schritt führte er sein Reformprogramm fort, denn diese Erklärung bedeutete die politische Entmachtung des Islam. Von da an war die Türkei verfassungsrechtlich ein laizistischer Staat. So wurde auch der Fez das arabische Alphabet abgeschafft und durch Lateinische Schrift ersetzt, um die Türkei aus dem Moslimischen Selbstverständnis zu lösen und an die westliche Welt anzugleichen.

Bochum - SABRI ACAR

ŞAYIN OKUYUCULARIMIZA DUYURU:

Arasıra "KOLO SÜRYOYO" okuyucularımızı eline geçmediğini üzülerek haber alıyoruz. Nitekim postadan geri dönen dergiler oluyor. Bunun sebebi adres yanlışlığı veya adres değişikliği olabilir.

Dergilerini zamanında almıyanlar lütfen adreslerini ve durumu bize yazılı olarak bildirmelerini rica olur.

-KOLOSÜRYOYO -

SAĞDUYUYA !

Geride bıraktığımız aylar içinde, kamu oyunun dikkatini üzerinde toplıyan gelişme, sayın papaz Bedrus Ögünç'ün geçici bir süre için görevinden uzaklaştırılması olayı olmuştur. Olay, metropolit Mor Yuliyos Yeşu Çiçek tarafından, kiliselerde okumak üzere, yazılı olarak papazlara bildirildi. Kiliselere gitmek imkânı bulamayanlar ise, "Kolo Süryoyo" Dergisi aracılığıyla olaydan haberdar edilmiştir. İftiharla söyleyebiliriz ki, değerli halkımız, sağduyuya dayanan bir tutumla, bu olayın ancak papaz ile onun amiri durumundaki metropolit arasında çözülmesi gerektiği noktasında birleşmişti, ve netivede, halkımızın bu görüşü doğrultusunda, olay tatlıya bağlandı.

Bu arada Asuri aldatma dergileri, söz konusu olay üzerine, adeta alarm durumuna geçerek meseleyi istismar etmek amacıyla bir tahrikçilik imtihanı vermişlerdir...

Bir okuyucu gözüyle görüşlerimi açıklarken, önemle belirtmek isterim ki, sayın ruhani peder papaz Bedrus Ögünç'e karşı hiçbir şekilde saygımızı yitirmedik. Kendisiyle yapıldığı bildirilen röportajı ne zaman, nerede ve kimin tarafından not edildiği belli olmadığından, dilekleri gibi hazırladıkları anlaşılıyor. Daha doğrusu, onun bu kadar gaf yapacağına

ğına inanmak istemiyoruz.

Asur imparatorluğu Milattan 600 yıl önce sona ermiş bulunuyordu. Peygamber Daniel kitabında yazıldığı gibi, Tanrı, Asur kralı Balşatsar'a şunları bildirdi : "Allah senin kiralılığını saydı, ve sona erdirdi. (Daniel ,5:26). Bundan sonra ise tarih, Asur hakkında yeni hiçbir şey kaydetmiş değildir. Süryani Milletine gelince: Süryani Mor Afrem, Mukaddes Kitap hakkında yazdığı (HAZNELER MAĞARAZI (مخزنات)) adlı araştırma kitabında şunları yazmıştır: Herodes Yunanlı, Filatos Romalı, Kayofo İbrani, Mesihin öldürülmesinde Süryanilerin iştirâki olmadı. Fakat daha sonra Süryanilerin tepkisini Mor Afrem şöyle dile getirmektedir: Mesih'in öldürülmesi üzerine Urfa Kralı Abgar, Kudüs ve Yahudileri tahrip etmek istedi. Mor Afrem'in Süryaniler diye yazdığı milleti, Asur'un bir devamı olarak sanıyorlarsa, çok yanlış oluyorlar. H. Aziz Günel'in Türkçe yazdığı tarih kitabının 91. ile 92. sayfelerinde Rab İsa Mesih'in Abgar'a gönderdiği resim ile birlikte Abgar ve Mor Afrem'in resimleri de bulunmaktadır. Aynı zamanda Rab İsa Mesih'in Kral Abgar'a yazdığı mektupta (şehirin sana mubarek olsun ve Asurlu on musallat olmasın) demektedir. Süryani Tarihi buraya kadar kut-

sal vesikalarla ispat edildiğine göre, belli ki Mor Afrem'den günümüze kadar herhangi bir isim değişmiş değildir. Bugünkü sahta Asurilerin söylediği gibi, tarihle ispatlanmış Süryani Kilisesinin ismi değiştirilemez, gibisinden yarım yamalak sözler yeterli olmaktan çok uzaktır. Tahrif edilmeyecek bir gerçek varsa, o da, Süryani Milleti'nin kendi inancını muhafaza etmek için bu kiliseyi kurmasıdır. Kutsal İncilde "Komşunu kendin gibi seveceksin" diyor. Lâkin komşuluğun da aşılmaması gereken sınırları vardır. Bu komşuluk sevgisi, herhangi bir tarafın imkânları dahilinde sürdürebilir. Bu sevgiyi, 60 yıl önce, büyük Süryani aydın rahmetli NAUM FAİK onlara dostluk elini vererek gösterdi. Fakat kötü niyetlerini anlayınca bir sene sonra onlardan ayrıldı. Tahrif edilmeyecek bir gerçek daha vardır, o da, Asurilerin kendileri için resmi mezhep olarak Nasturiliği kabul etmeleridir.

Biz kusurumuzu görünce hiçbir şekilde öfkeye kapılmayız. Hata-mızı yüzümüze vurana teşekkür edeceğiz, yeter ki lâubilik ve samimiyetsizlikle olmasın. Gerçi söylediklerine bakıp da onlardan doğruluk ve samimiyet beklemek son derece yanlışlık olur. Yine de birkaç satır yazmadan edemeyeceğiz. Cehalet ve ilkelik, ancak ve ancak bir derginin okuy-

cularına (ekşimiş yüzlerini, sıkılmış dişlerini ile akıllarından geçenleri aşağı yukarı tahmin ediyoruz) diye yazmasıdır. Ötedenberi bilinen bu sözleri, kendileri gibi düşünmeyen herkese saygısızlıklarının bir kanıtıdır. Onun için ihtiras ve tecrübesizlik kokusunun nedeni, kendilerine iyi bakamadıklarından gibime geliyor. Sanki millet ve kiliseye hizmet etmek istemişler de, buna halk ve kilise mani olmaktadır. Yobaz diye, bir kimsenin daha önce ilgisini çekmeyen konularda birdenbire bilgin kesilmesine derler. Eğer gerçekten, son sayılarında yazdıkları gibi, kilise ve millete iradeli hizmetler vermişlerse, söyledikleri sahte edebiyat ve yalancı şahitlik değilse, onları belgelerle ispat etmeğe çağırıyoruz. Kendi gözlerindeki çöpü görmeyenlerin başkalarını itham etmeğe kalkışmalarına ne diyelim ! Topluma vermek istediğini ahlâk, hizmet, ciddiyet ve inanmışlığınız felsefe bu mudur? Bize kalırsa kendi aranızda bölüşebilirsiniz, Şayet milletinize ihanet etmeği ve Süryani Milletinin en çok ihtiyaç duyduğu bir sırada bu millete karşılıksız hizmet edenlere çamur atmayı marifet biliyorsanız, kesinlikle bilmelisiniz ki, bu millet sizi afetmeyeceği gibi, o çamur attığınız milliyetçileri, bu mil-

tin kalbinde mükâfatlarını bula-
caklardır.Ya sizler,dün Süryani
olduğunuzu bildiğiniz ve yazdı-
ğınız halde,bugün bunu inkâr ede-
rek Asuri oluyorsunuz.Yarın öbür
gün daha başka isimlerle ortaya
çıkarsanız hiç kimse şaşmayacak.
Mukaddes Sinedos bugüne kadar
milli sorunları görüşmedi ise,bu
demektir ki,bugüne kadar hiç kim-
se Süryani Milletinin varlığını
inkâr ve tahrif etmemiştir.Sür-
yani Kadim kilisesi internasyo-
nal bir kilisedir,bütün insanla-
ra hizmet etmekten şeref duyacak-
tır.Fakat ihanete uğradığını an-
layınca gerekli tedbirleri alma-
sı da, kilisenin kutsal bir hak-
kı ve görevidir.Tıpkı rahmetli
patrik hazretleri Mor İğnatıyos
3.Yakup'un yayınladığı 12.12.979
tarih ve 399/97 sayılı manşurda
olduğu gibi,Tıpkı mukaddes Sin-
nedos'un 29.11.1981 de kabul
ettiği kanun ve kararlar gibi.

İSTAYFO SAVCI -Almanya

GEVRİYE AKINCI
1.1. 1939

8 çocuk babası
olan GEVRİYE
AKINCI ,14.9.982
tarihinde İsviç-

renin IBACH'ta vefat etmiştir,
Temiz ruhuna Allah'tan rahmet
bütün yakın ve akrabalarına
başsaçlığı diler. KOLO SÜRYOYO



KOLO SÜRYOYO

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BASIN-YAYIN HABERLERİ

(Son yıllarda Avrupa devletlerine göç eden Hristiyan hakkında ;Avrupa kilise-
seler birliği tarafından çok değişik raporlar hazırlanmıştır.Süryani cemaati-
mizi ilgilendiren ve Avrupa kiliseler birliği tarafından iki ay basına veri-
len raporunu aşağıda İngilizce yayınlamıştır.

HUMAN RIGHTS REVIEW

THE SITUATION OF THE CHRISTIAN MINORITIES OF TURKEY SINCE THE COUP D'ETAT OF SEPTEMBER 1980



BY

CHURCHES COMMITTEE ON MIGRANT WORKERS IN EUROPE

33. —The Syrian Orthodox: The Syrian Orthodox are part of an ethnic, linguistic and religious minority in Turkey like the Armenians and the Greeks, but unlike the latter two have never had a homeland which formed a separate State, nor have they expressed political aspirations as a group. Their identity is therefore religious rather than national and is rooted in their ecclesiastical denomination. In this report we are consistently speaking of the "Syrian Orthodox," taking into account that the majority of the group to which we refer belongs to the Syrian Orthodox Church, i.e., is under the jurisdiction of the Syrian Orthodox Patriarch of Antioch and All the East, a non-Chalcedonian church which has its origin in early Christianity. Strictly speaking, the group as a whole should rather be designated as "Syrian" because it also comprises members of the smaller Syrian Catholic and Protestant Churches, all having the use of the Syriac language in common. The term "Assyrian" is less appropriate not only because it is fiercely rejected by the Syrian Orthodox Church, but also because it is generally used to designate another church belonging to the Nestorian branch of Christianity. The Syrian Orthodox traditionally inhabit villages of southeastern Turkey in and around the Mardin province where they have many churches and monasteries. They speak Turoyo, a dialect of the Syriac language, a variant of which is the liturgical language of their church. The Syrian Orthodox suffered heavy losses with the Armenians and Greeks during the pogroms of the early 20th century. The situation in their homeland in the southeast has continued to deteriorate and recent years have seen sizeable numbers of Syrian Orthodox from once flourishing provincial communities flee to Istanbul or abroad. Two facts are significant in describing the position of the Syrian Orthodox. Firstly, they share their homeland with the Kurds who are numerically superior to them. Secondly, they have never been recognized in Turkey as a non-Moslem minority under the Treaty of Lausanne. As a result, they have never had institutions like elementary and secondary schools, hospitals, etc. in the same way as the Armenians and the Greeks have.

KOLO SÜRYOYO

D) THE SYRIAN ORTHODOX MINORITY

82. The Syrian Orthodox minority in Turkey has encountered the same problems as the Greek and Armenian communities, but with the added hardship of not being officially recognized as a minority protected by the Lausanne Treaty. This group experienced heavy losses along with the Armenians during the massacres of the late 19th and early 20th centuries, and experienced a marked deterioration in its relations with the Moslem population after anti-Christian sentiments were aroused by the Cyprus crisis and war in Lebanon in the mid-1970's. During the past few decades, the Syrian Orthodox have had to struggle to maintain their traditions, religious and cultural institutions, and identity. As a result, in the past 20 years their population has decreased dramatically from over 70,000 to less than 40,000, and since 1978 the province of Mardin has seen over one fourth of its Syrian Orthodox churches become inoperative. The exodus of the Syrian Orthodox, like that of the Armenians, has diminished since November 1980, both by the introduction of regulations which make it more difficult to leave Turkey, and by visa requirements which form an obstacle to enter various European countries to which the Christians use to flee or emigrate.

83. The reasons for the past decrease in the number of Syrian Orthodox in Turkey and the continuing deterioration of their social situation are complex. They have not had "suspicious" affiliations nor separatist ambitions like some other groups, yet they are exposed to a similar animosity. This can partly be ascribed to a purely religion-oriented hostility, but social and economic factors also play a role. For the Syrian Orthodox still living in their homeland in southeastern Turkey, these latter factors are connected with the fact that they share their homeland with the Kurds who numerically dominate the area and who, since the coup, have increasingly become the targets of the Turkish leaders' policy of assimilation and resulting military repression.

84. To understand what this group suffers and how the rights of the Syrian Orthodox are disregarded, it is essential to be familiar with the feudal power structure still intact in the villages of southeastern Turkey. We refer here to the analysis provided in the 1979 report of the CCMWE and the paper of Dr. Martin van Bruinessen (added as an appendix to the CCMWE report) entitled "*The Christians of Eastern Turkey, the State and the Local Power Structure*." It might be recalled that religious, historical, social and economic factors all play significant roles in village relationships. A good insight into the interplay of such factors is also provided in a recently published report which describes in depth the story of one village in the Mardin province: Kefri (Arica by Turkish name).⁵⁹ There are strong indications that these feudal relationships have not been affected in any meaningful way since the coup. Reports from various villages in the southeast received since September 1980 indicate that the same pattern of human rights violations still exists. This pattern includes the following:

- Christian villagers are forced to flee elsewhere from their homes due to threats and violent acts directed at them by local Moslems.
- Such individuals cannot sell their property before departing and it is taken over by local Turks and Kurds once they leave.
- Christian churches are transformed into mosques or used for other purposes which serve the interests of the local Moslem communities.
- Enterprising Christians who manage to make a fair livelihood are asked to pay impossible fees in return for being left alone.

85. Two other especially difficult problems encountered by the Syrian Orthodox are obtaining religious education and justice by law. The Syrian Orthodox, unlike Armenians, Greeks and Jews, are not allowed to run schools of their own. Their children therefore attend Turkish State schools. Until recently, these State schools did not provide for religious education as a compulsory part of the program in view of the secular nature of the State, but a recent decree has re-instated Islamic teaching as a compulsory subject.⁶⁰ Traditionally, Syrian Orthodox children had received some informal religious instruction (including the use of the liturgical Syriac language) in monasteries and churches where it was also possible to provide some preparatory training for clergy, monks and teachers. During the last few years there has been severe interference with, if not direct harassment of even these attempts at instruction. Religious education in a monastery with a long tradition of religious instruction has been forbidden by the Ministry of Education (see par. 93 below), and

this prohibition has been repeated by the military government. No alternative means for such instruction are available. In new places of settlement for the Syrian Orthodox, such as Istanbul, where about half of the community now lives, such local teaching may not be initiated.⁶¹ Their educational situation thus deteriorates every year as the government attempts to regulate more and more closely what goes on and adds new restrictions. Printing or importing of Bibles and liturgical books in the Syriac language, for instance, is seriously hampered (see par. 102 below).

86. The Turkish press is quick to accuse Christian schools and educators of fostering separatist nationalism and producing terrorist sympathizers. The claim that the schools of the Syrian Orthodox turn out militants who then go on to receive further education in Armenian schools⁶² has been used as an excuse to crack down on Syrian Orthodox education, even though it is a well-known regulation that Syrian Orthodox children may not attend Armenian schools.

87. The second problem of justice under law stems from the fact that Christians very rarely make use of the law by reporting the violations of their rights which they experience. This is most often because

... those carrying complaints are usually exposed to police provocation. Neither the police nor the local government is interested in giving protection to Christians. There are several examples of police brutality in such cases. Furthermore, the complaints are almost never followed through, and even serious charges like murder are disregarded. The main reason, however, is the fear that the accused families will take revenge on those who complain. In these cases, the Christian families will have no protection. . .⁶³

88. With such a situation and with the present anti-Christian sentiment pouring regularly from the Turkish media, Christians are very hesitant to identify themselves as Christian or to expose their children to identification as such. This may discourage individuals from sending their children to religious training classes (if they are available at all), and thus hurt even more the religious development of the community.

89. All of these factors, as well as those described in detail in the 1979 report, help us to conclude, as did the Bavarian Administrative Court of Appeals in 1981, that we can view "... as credible the persecution, as defined by the law of asylum, of Syrian Orthodox Christians as a group in southeastern Turkey, in a manner such that it can be ascribed to the Turkish government."⁶⁴

Incidents and Developments

90. —The Syrian Orthodox monastery of Mar Melki in the Midyat province was attacked by a group of armed Moslems on September 23, 1981. Six armed men from a neighboring village asked for food from the monk and nuns and after eating demanded a large sum of money. They ransacked the monastery and took whatever they could find of value (money and church objects). They bound and locked up the monk and nuns before leaving. A complaint was later filed with the military authorities in Nusaybin, but with no reaction or concrete results. Consequently, the community from Mar Melki found it necessary to move to another monastery nearby, Mar Abrohom. Mar Melki has been left deserted because of this incident.⁶⁵

91. —The monastery of Mar Gabriel, founded in 370 A.D., is in the Mardin province in southeastern Turkey. In late June of 1981 it was visited by four Turkish army officers (three of whom were reported as having been drunk) on the pretext of an arms search. The officers asked to see everyone's identification and harassed the individuals staying at the monastery with profanity and physical abuse.⁶⁶ There is no evidence that the military officers were punished in any way for their intrusion into the monastery or for the way in which they abused the individuals there, even though complaints were filed by the latter. On the contrary, those who experienced the incident in the monastery and filed complaints were harassed for tarnishing the image of the military and for speaking damagingly about the State.⁶⁷

92. —Deir-El-Safaran, a Syrian Orthodox monastery built in the 4th century, became the focus of government attention in 1978, when an investigation was conducted to see if Christian religious education was being provided there. The Ministry of Education claimed that cultural and religious education was prohibited there on the grounds that the Syrian Orthodox do not have the same rights as other "Lausanne" minorities, and

therefore may not maintain a school. It was also maintained that the monastery trained children to want eventually to join Armenian terrorist groups. The government therefore closed the school on May 25, 1979, and the door was sealed.⁶⁸

93. More recently, the monk who heads the monastery wrote a letter to an officer of the Ministry of Education asking if it would be possible to give religious education in the monastery. He received a response indicating that "permission for Bible courses is impossible due to Ministry of Education rules and a letter written by the general officer for Special National Educational Organization, (letter written on December 11, 1980, correspondence no. 008196)."⁶⁹

94. —In early 1981 the cattle belonging to the Christian families of the village of Hah (25 kilometers from Midyat) were stolen. The families reported the theft to the authorities but received no reactions. They then also reported it to their agha, the head man of the village. He said he knew where the cattle were and would help them if they paid him sufficiently. The Christians then told this to the military officials who suggested they comply with the agha. There were clearly some collaboration between the military authorities and the village chieftain. After paying the agha approximately 80,000 Turkish liras, the families' cattle were returned to them.⁷⁰

95. —The same source reported: "On the 6th of October I visited the village of Hassane in the Djizre area, very near the Syrian border. The village of Hassane is completely Christian. There are about 170 families living there. There are a few families from that village living in Sweden . . . The people there were being persecuted by the Kurds, the aghas and the authorities. In the village of Hassane and its surroundings, abductions of women, theft and murder were continuing in exactly the same manner as before the military coup."⁷¹

96. —In the village of Sideri soldiers recently conducted raids on homes while searching for weapons. During the course of such raids, many Christian villagers were physically assaulted and abused.⁷²

97. —In February 1981, in another village of the southeast, the house of one family who lived beyond the village walls was burglarized and the inhabitants were beaten. This incident forced the family to leave the village and abandon its home. The house of the village leader, who is also Christian, has also been shot at recently, but he has refused to leave the town.

98. In the town of Kerburan, where the church is damaged and no longer in use, the Christian families were forced to flee before the coup d'état by threats, destruction of harvests, vineyards and orchards, murder and kidnapping. Today there are no Christians remaining there and no Christians dare to return to their homes and lands. The same is the case for the village of Arbai.

99. In another village, where one of the oldest Christian churches is to be found, the Christians still represent a majority. The local church leader's house has often been the target of gunfire by local Moslems who also recently took over one of the town churches, tearing down its towers to convert it to a mosque. In these and other towns, violent incidents and lack of protection have forced Christians to evacuate many villages in which they once formed a majority.⁷³

100. Several individuals confirmed reports of torture carried out by military officers in the village of Ucyol (Sideri). It was reported that several Christian men were locked in the village church building, crucified⁷⁴ and burned with fire⁷⁵.

101. —A Christian villager from the town of Baksyan was shot in the back by local Moslems when he was returning from gathering wood. He had been harassed by them earlier when they had threatened him and told him to leave the village as the other Syrian Orthodox had done. After he was shot, nothing was done to the Moslems who had killed him, as most of the Moslems in the village had been involved. His family was refused the autopsy report with the remark that knowledge of the incident abroad would hurt Turkey's reputation.⁷⁶

102. Procurement of Bibles, liturgical texts and manuals on the Syriac language is nearly impossible for the Syrian Orthodox community in Turkey. The Bible Society in Turkey, in its 1979-1980 report, indicated that:

the year 1979-1980 was not so good for the Bible society. We could not get the Syriac Bible from the authorities, nor did we get out Armenian scriptures that were printed in Lebanon. The customs sent these scriptures to several official places in order to check them. . . with new regulations we cannot go to any church and ask them if they need anything, in order to provide it for them. When there is a need they will try to come to us . . .⁷⁷

In 1981, the Syrian Orthodox Archbishop in western Europe tried to provide badly needed Syriac textbooks to individuals in the Midyat area by sending airmail parcels with the books to Turkey from Europe. These parcels were returned to him because the addresses had not been permitted to accept them.⁷⁸

103. —Although the Syrian Orthodox seem to be exposed much less to direct violence in Istanbul than in rural areas, insecurity has by no means been completely abolished as is evident from incidents reported after the coup.⁷⁹ The hostility of the police is a drawback in suitable redress in such cases. An even more serious problem is the impossibility, due to prohibitions and discrimination, of establishing a social structure enabling the maintenance of the Syrian Orthodox as a separate religious and linguistic community (see pars. 219 - 223).

104. Another area in which State organs show discrimination and lack of protection towards members of Christian minority groups is in treatment of recruits in the Turkish army. Many reports have been received from Syrian Orthodox refugees concerning the hardships they faced during their 20 months military service.⁸⁰ These reports included the following findings:

- The most difficult and menial jobs were given to Christians.
- Christians experienced a greater degree of scolding, ill-treatment humiliation, and physical abuse from fellow recruits and officers than did Moslems.
- Some Christians had to undergo forced circumcision during this period.
- In the military hierarchy a Christian can hardly ever reach a high rank (with the exception of certain positions in the medical field), unless the fact that they are Christian is somehow concealed. Because of this, superior officers, who are often responsible for most of the oppression, are invariably Moslems.
- A representative report by an Armenian on his experience in the military service supports many of the above findings.⁸¹

While it is difficult to confirm all of these contentions, reports from Christians from Turkey in regard to the treatment they received during their military service have been so consistent and alarming that it was deemed necessary to reproduce their conclusions here.

SAYIN RUHANİLERİMİZİN VE YEREL KURULUŞLARIMIZIN

DİKKATİNE :

1983 yılı kilisemiz takvimlerinin, içinde bulunduğumuz Ekim ayı sonuna kadar hazırlanacağı müjdeliriz. 1982 yılı takvimleri gibi güzel, düzgün ve kalitelidir. Fıatı 8.-DM. veya 7.- Sfr. olacaktır. Ruhanilerimizin ve yerel kuruluşlarımızın işbirliği yaparak bölgelerinin ihtiyaçlarını aşağıdaki adreslerden acele orfak bildirmelerini rica olunur.

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WIEN (ÖSTERREICH)

WIEN (KATHPRESS)

Ein ungeschminktes Bild der schwierigen religiösen, sozialen und menschlichen Situation christlicher Syrer auf dem türkischen Staatsgebiet und in Diaspora zeichnete am Montagabend der syrisch-orthodoxe Erzbischof Julius Y. Çiçek in Rahmen eines Symposions der Stiftung "PRO ORIENTE" in Wien. Nach den Worten des Erzbischofs, der die Seelsorge seiner Kirche in Mitteleuropa und in den Beneluxländern leitet, würden syrische Christen in der Türkei als Menschen vierter Klasse behandelt. Dies zwingt die bedrängten Christen zur Auswanderung und Flucht. In diesem Zusammenhang dankte der Erzbischof den österreichischen Behörden und Kardinal König für die vielseitigen Hilfestellung bei der Gewährung des Asylstatus in Österreich.

Namens der Stiftung "Pro Oriente" kündigte Bundesminister a.D. Dr. Theodor Pißlpercevic an, dass sich die Verantwortlichen der Stiftung künftig in verstärktem Ausmass zugunsten der asylsuchenden christlichen Syrer in Österreich einsetzen werden. Einem dementsprechenden Wunsch der Syrer will auch Kardinal König - wie er beim Symposium betonte - nachkommen. Derzeit leben rund 1.770 christliche Syrer im Grossraum von Wien. Rund 1.000 davon stammen

aus dem vor allem seit dem 1. Weltkrieg gefährdeten Kerngebiet in der südöstlichen Türkei (Tur'Abdin, ein spirituelles und monastisches Zentrum mit grosser Ausstrahlungskraft).

Wörtlich erklärte Erzbischof Julius Y. Çiçek: (Zu allen Zeiten bis heute ist die syrische Kirche eine Leidenskirche gewesen, Sie hat sich nur durch ihr treues Festhalten an der Tradition erhalten können). Ries bedeute freilich nicht, dass die syrischen-orthodoxe Kirche in sich selbst verschlossen bleibe. Es sei vielmehr eine Tatsache, dass sich seine Kirche im ökumenischen Dialog seit etwa 20 Jahren sehr stark engagiere.

Zur brisanten Situation im "Kerngebiet" der syrischen Christen, in ostanatolien, bemerkte der Erzbischof in einem kurzen historischen Rückblick, dass die dortigen Christen "schon seit langem" von den muslimischen Kurden unterdrückt würden. Ein besonders starkes Ausmass hatten die Verfolgungen im 20. Jahrhundert angenommen. Seit der jüngsten Renaissance des Islam gewinnt zum Unheil der Christen - die Verbindung Staat-Religion auch in der Türkei eine immer grössere Bedeutung. "Die Christen leben heute in ständiger Angst um ihre Existenz. Da sie durch ihr landwirtschaftliches, handwerkliche und kaufmännisches Geschick reicher sind als die sie umgebenden Kurden, ziehen sie sich deren Hass zu und werden mit Vorliebe als Sündenböcke benützt. Immer wieder sind sie das Ziel von

Übergriffen - wie Mord, Frauenraub, Vieh- und Getreidediebstahl und anderen Gewalttaten."

Teils als Gastarbeiter, teils als Asylanten bzw. Asylwerber leben in Europa derzeit rund 25.000 syrisch-orthodoxe Christen. Der Erzbischof würdigte in diesem Zusammenhang die Asypraxis von Österreich, Schweden, den Niederlanden und Belgien. Scharf kritisierte der syrische Erzbischof jedoch die Vorgangsweise der Behörden in der Bundesrepublik Deutschland. Die syrischen Asylwerber lebten in der BRD bezüglich ihrer Zukunft in grosser Ungewissheit.

KATHPRESS - Wien/Österreich

Würzburger katholisches
Sonntagsblatt
Kirchenzeitung der Diözese Würzburg

Christen zittern vor der Demokratie

Aus der Reihe „Welt des Glaubens“. Ein Film von Helga Anschütz und Paul Harb zur Lage der syrisch-orthodoxen Christen in der Türkei. Bayerisches Fernsehen III.

Seit einiger Zeit befaßt sich die öffentliche Meinung mit der Frage der Fremdarbeiter und der Asylsuchenden. Unter ihnen befinden sich viele syrisch-orthodoxe Christen aus der Türkei. Sie werden seit eh und je von moslemischen Kurden, fanatischen Moslems und radikalen Türken verfolgt. Bis heute.

Die blutige Geschichte dieser aramäischen Christen seit der Frühzeit der christlichen Gemeinden ist bekannt. Perser, Tataren, Kurden und Türken heißen die Verfolger. Diese kleine Kirche, die ihre Gründung auf den Apostel Petrus während seiner Zeit in Antiochien zurückführt, übte einen großen Einfluß auf die frühe Christenheit aus.

Der Film zeigte eindrucksvoll die Gründe für die Auswanderung dieser Kirche aus alten Stammgebieten in der Südosttürkei. Eine uralte christliche Bauernkultur geht dem Untergang entgegen. Und die christliche Welt schweigt dazu und sorgt sich mehr um die Rechte moslemischer Gastarbeiter als um das Schicksal der Christen in der Heimat eben dieser Moslems in der Bundesrepublik Deutschland.

Da klagte ein Priester: Wir lehren unseren Leuten Gewaltlosigkeit und Waffenlosigkeit und müssen zusehen, wie unsere Leute von fanatischen Moslems abgeschlachtet werden und die Behörden schweigen. Die moslemischen Geistlichen in der Türkei bekommen ein staatliches Gehalt, die christlichen nichts.

Doch der Westen unterstützt die Tür-

kei. Die Kurden besetzen Felder, Äcker und Weinberge der waffenlosen Christen und die Behörden sehen tatenlos zu. Seit dem Militärputsch hat sich die Lage etwas gebessert, aber man fürchtet die Rückkehr zur Demokratie, die in der Türkei stets in Terror gegen die Christen ausfuhrte. So wundert es nicht, daß die Hälfte der Christen in den vergangenen Jahren ausgewandert. Ihre Häuser wurden von Kurden besetzt, die Kirchen und Friedhöfe zerstört. Die westlichen Kirchen schweigen. Nur der Ökumenische Weltrat der Kirchen in Genf half diesen Christen und protestierte in Ankara.

In unserem Bistum leben in Ochsenfurt, Würzburg und Aschaffenburg syrisch-orthodoxe Gemeinden, die ebensoviel Liebe und Hilfe erfahren sollten wie die Moslems, bei denen anlässlich der Eröffnung einer Moschee in Würzburg sogar ein CSU-Bürgermeister ein Grußwort sprach (dem sich eine wüste Beschimpfung der Bundesrepublik durch einen Vertreter der berüchtigten Grauen Wölfe aus Frankfurt anschloß).

Dem BR III gebührt Dank für diese ausgezeichnete Sendung, die vom NDR übernommen wurde. Text und Bild zeigen eine tiefe Einfühlung in Geschichte, Wesensart und Bedrängnis dieser vergessenen Christen, deren Kirche einst Jahrhunderte lang den ganzen Nahen Osten bis Persien umfaßte.

C. G.

Erzbischof Julius Yeshu Cicek erteilte in Ochsenfurt die niederen Weihen.

/ Syrisch-orthodoxes Kloster in Holland

Der syrisch-orthodoxe Erzbischof und Metropolit für Mitteleuropa und die Benelux-Länder Mar Julius Yeshu Cicek stattete seiner syrisch-orthodoxen Gemeinde in Ochsenfurt einen apostolischen Besuch ab. Er befindet sich seit Monaten auf einer Rundreise durch Mitteleuropa, um seine Gemeinden zu besuchen.

Nach dem üblichen Abendgebet,

welches am Samstag in der Kreuzkirche stattfand, traf sich die Gemeinde zu einem Gespräch über Probleme der Gemeinde in ihrem Kulturzentrum.

Am Sonntag morgen versammelte sich die ganze Gemeinde zum Pontifikal-Gottesdienst, der über zwei Stunden dauerte. Nach den feierlichen Eröffnungsgesängen und dem

Wortgottesdienst fand eine Weihe von vier Ministranten aus der Kirchenschule statt. Vor der Weihe belehrte sie der Erzbischof über ihre Pflichten, die ihnen das neue Amt auferlegt.

So müssen sie zu jedem Gottesdienst erscheinen und fünfmal am Tag beten. Durch die Weihe wurden sie zu einer höheren Stufe beim Dienst am

Altar erhoben und können als Lektoren (Qoruje) mehr Aufgaben übernehmen. Auf der untersten Stufe im Dienst stehen die Chorknaben (Msamsono). Ihnen vergleichbar sind die Chormädchen, doch sie dürfen nicht am Altar dienen. Höher als die Msamsono stehen die Qoruje, der Subdiakon (Aphdiakon), der Diakon (Ris Msamsono) und der Priester.

Der Msamsono trägt keine Stola, der Qoruje trägt sie auf dem Rücken über Kreuz geschlungen und läßt sie vorne über beide Schultern herunterhängen. Der Subdiakon schlingt sie einmal diagonal um den Oberkörper und läßt sie über die linke Schulter herabhängen. So kann man am Tragen der Stola den Rang erkennen. Nach der Belehrung begann die Wehezeremonie mit der Segnung der Chorknaben. Dann weihte der Erz-

bischof ihre Stolen und legte sie ihnen schließlich an. Nach der Zereemonie wurde die Eucharistiefeier zu Ende gefeiert.

Zum Schluß erteilte Mar Julius der Gemeinde seinen bischöflichen Segen. Dazu knieten sich die Gläubigen nieder, und der Metropolit breitete zum Zeichen seines geistlichen Schutzes sein Meßgewand über sie aus. Nach dem Gottesdienst wurde er in einer kurzen Prozession zum Gemeindehaus geleitet. Dort nahm die ganze Gemeinde und einige deutsche Gäste, die auch am Gottesdienst teilgenommen hatten, das Mittagsmahl ein.

Nach dem Essen informierte der Erzbischof über das Kloster „St. Ephrem der Syrer“, welches in den Niederlanden von der syrisch-orthodoxen Kirche erst kürzlich gekauft worden war. Das ehemalige katholische Kloster wurde anfänglich an eine Firma verkauft, die daraus eine Pension für Gastarbeiter machen wollte. Da Mar Julius schon länger nach einem Kloster, das in Mitteleuropa zum Kauf angeboten wurde, Ausschau hielt, nutzte er die günstige Gelegenheit zum Kauf des Klosters in Glane/Losser nahe der deutschen Grenze.

Der Kauf des Klosters war notwendig geworden, da die meisten syrisch-orthodoxen Christen, die sich selbst „Suryoyo“ nennen, aus dem „Tur Abdin“ in der Südost-Türkei nach Istanbul, Europa und Übersee ausgewandert sind. „Tur Abdin“ heißt auf Deutsch „Berg der Gottesknechte“ und weist darauf hin, daß auf diesem Gebiet, daß seit 1918 in der heutigen Türkei liegt, viele Klöster existierten, die heute meist zerfallen sind. Der „Tur Abdin“ befindet sich im nördlichen Mesopotamien bzw. im Südosten der Türkei und ist die Heimat der syrisch-orthodoxen Christen.

Heute leben auch viele von ihnen in Syrien, im Irak und Iran, in Indien und im Libanon. Dort hat sich die

Lage für sie durch den Libanonkrieg sehr verschlechtert. Ein Priesterseminar im Libanon kann nicht mehr aufrechterhalten werden.

In der Türkei befindet sich zur Zeit nur noch ein einziges Seminar im Kloster „Mar Gabriel“. Dieses existiert jedoch nur inoffiziell, da die Türkei verbietet, daß auf ihrem Territorium eine andere Sprache gelehrt wird. „Die syrisch-orthodoxe Kirche ist eine der ältesten christlichen Kirchen und war von jeher eine der reichsten an Mönchen, nun ist sie eine der ärmsten“, kommentiert der Erzbischof die Lage.

Tatsächlich wurde die Zahl der Klöster im „Tur Abdin“ im Mittelalter auf mehr als 80 geschätzt. Nach den vielen Zerstörungen und Plünderungen zu Beginn des 19. und im 20. Jahrhundert waren 70 Klöster dem Erdboden gleichgemacht. Nach dem

1. Weltkrieg blieben nur wenige Klöster übrig. Infolgedessen nahm auch die Zahl der Mönche rapide ab. So leben im Kloster „Mar Gabriel“ nur noch vier Mönche und ein alter gebrechlicher Bischof. Im Seminar dort befinden sich noch etwa 30 Schüler. Im Kloster „es-Zafaran“ in Mardin

lebt sogar nur noch ein Mönch, da das Priesterseminar von der türkischen Regierung wegen des Verbots der Lehre der aramäischen Sprache geschlossen werden mußte. Die türkische Regierung duldet nur noch kirchliche Gesänge und Gottesdienste. Der „es-Zafaran“ erhielt seine Bedeutung vor allem seit dem 11. Jahrhundert als Sitz der Patriarchen, die dort bis zum Auszug nach Syrien im Jahr 1924 residierten.

Es steht außer Zweifel, daß das Mönchtum in der syrisch-orthodoxen Kirche, wenn nicht gar die aramäische Sprache selbst, sich im Aussterben befinden. Um dem Einhalt zu gebieten, wurde der Klosterkauf notwendig. Das Kloster „St. Ephrem der Syrer“ wird zum Bischofssitz und Priesterseminar. Drei Schüler sind schon vorhanden. Außerdem

Situation der Christen in der Türkei

Hannover. Die Situation der Christen in der Türkei stand im Mittelpunkt von Gesprächen, die eine Delegation des Weltkirchenrats in Ankara mit türkischen Regierungsstellen führte. Die türkischen Funktionäre wiederholten den offiziellen Standpunkt ihrer Regierung, daß es in der Türkei keinerlei religiöse Diskriminierung der Christen gebe.

Demgegenüber klagen emigrierte Christen aus der Türkei, daß die türkischen Behörden gegen die „latente Verfolgung der Christen durch muslimische Mitbürger“ nicht energisch einschreiten. Unter 38 Millionen Türken leben zwischen 100 000 bis 300 000 Christen.

Die Militärregierung von Ankara vollzieht nach mehr als 50 Jahren strengster Trennung von Islam und

Staat in der Türkei eine überraschende Kehrtwendung zur „Re-Islamisierung“.

Der Vorgang begann zunächst unauffällig mit der Renovierung alter Moscheen und dem Bau neuer islamischer Gebetshäuser; neue theologische Fakultäten wurden neben den beiden einzig verbliebenen „Imam-Seminaren“ in Istanbul und Ankara gegründet; in Radio und Fernsehen wurden immer längere Sendezeiten für islamische Belange zur Verfügung gestellt.

Inzwischen ist auch der muslimische Religionsunterricht, und zwar ausschließlich durch islamische „Geistliche“, mit dem Unterrichtsjahr 1981/82 überall wieder eingeführt worden. Islamische Unterrichtsbücher werden eiligst vorbereitet.

Belehrung der Anwärter für die Weihe zum höheren Dienst am Altar: Qoruje (Lektor).



سلام و تحية / و بعد نقله معه و نماز و مؤلف كتابنا و حديث / فتم معه و نبينا و معه السلام

AVRUPA'DAKİ SÜRYANİ CEMAATIMIZIN;HOLLANDA'DAKİ SÜRYANİ MOR AFREM MANASTIRINA
-YARDIM LİSTESİ-

[illegible]

بِسْمِ اللَّهِ وَحَمْدُهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لِمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَاحِقٌ لَهُ يَوْمَ الدِّينِ هُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ لَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ



O, AVRUPA ŞÜRYANI-ORTİODOX
LİSAN VE KÜLTÜRÜNÜN YASATMA -

ABRASIYESİ TAPAFINDAN ,SÜRYANI
SINA NESREDİLEN KİTAP LİSTESİ

Kitap adı :

Fiat1 - DM.

1. Tevrat ve İncil (Süryanice)	25.00	1. تفرات و انجيل (سريانية)	25.00
2. İshimo (Haftalık namaz kitabı)	25.00	2. ايشيمو (كتاب الصلاة الاسبوعية)	25.00
3. Bethgazo (Müzik hazinesi ")	10.00	3. بيت غازو (موسيقى الخزانة ")	10.00
4. Mesihsal Öğretimi - Dini	5.00	4. تعليم المسيح - ديني	5.00
5. Büyük Ayın hizmet kitabı	5.00	5. كتاب خدمة الشهر العظيم	5.00
6. Kuhlath kitabı hakkında şiir	4.00	6. شعر عن كتاب كهلث	4.00
7. HİKMET hakkında 22 şiir kitabı	4.00	7. 22 كتاب شعر عن الحكمة	4.00
8. Patrik Bar Madani divanı	4.00	8. ديوان البطريرك بار مداني	4.00
9. AHIKAR'ın hayat ve meselleri	3.00	9. حياة ومسائل احيكار	3.00
10. LAVIJ ve bazı kasideler	3.00	10. لافيح وبعض القصائد	3.00
II. "SEYFE"-Hiristiyanları katliamı	10.00	II. "سيف"-قتل المسيحيين	10.00
12. KLIDO - Okuma kitabı	3.50	12. كليدو - كتاب القراءة	3.50
13. OKUMA KİTABI 1.ci sınıf	4.00	13. كتاب القراءة 1. درجة	4.00
14. OKUMA KİTABI 2.ci sınıf	4.00	14. كتاب القراءة 2. درجة	4.00
15. OKUMA KİTABI 3.cü sınıf	4.00	15. كتاب القراءة 3. درجة	4.00
16. OKUMA KİTABI 4.cü sınıf	5.00	16. كتاب القراءة 4. درجة	5.00
17. OKUMA KİTABI 5.ci sınıf	5.00	17. كتاب القراءة 5. درجة	5.00
18. OKUMA KİTABI 6.ci sınıf	6.00	18. كتاب القراءة 6. درجة	6.00
19. OKUMA KİTABI 7.ci sınıf	7.00	19. كتاب القراءة 7. درجة	7.00
20. SÜRYANİCE GRAMMATİK KİTABI	6.00	20. كتاب النحوي السريانية	6.00
21. "DEBORİTHO" 2.ci kısım	5.00	21. "ديبريثو" 2. جزء	5.00
22. BAR İBROYO büyük şiir kitabı	15.00	22. كتاب شعر بار ابرويو الكبير	15.00
23. TUR'ABDİN TARİHİ (Süyanice -	20,00	23. تاريخ تروايدن (سريانية -	20,00

SI PARIS ICI N ADRES:

R. İliyo Öztas
St. Ephrem der Syrer Kloster
Glanerbrugstraat 33
7585 PK GLANE/LOSSER - HOLLAND

هَذَا وَالْوَاسِطَةُ خِيَامًا لِحَقْلٍ
وَتَشْبِيحُ خِيَامًا لِحَقْلٍ وَتَشْبِيحُ خِيَامًا لِحَقْلٍ
خِيَامًا لِحَقْلٍ



KÜLTÜR İZİNDE !

Kültür alanında ;Süryani kilisenin din adamlarının büyük rolu var.Miladın 2.ci asrından 13.cü asrına kadar bu kilisenin yazarların en parlak devri sayılıyor.Son asırda ise Süryance kültür ve lisanına hizmet eden ve tam manasıyla önem veren ,eski zamanlara göre çok az kişilerdir. Bunların arasında rahmetli Matran Dolabani başta gelir.Süryance yazdığı,taş hih ettiği kimetli kitapları vardır. fakat ne yazıkki kendisi hayatta iken hepsini basına veremedi.Bunun için geride bıraktığı ilmi ve dini kitaplarını bastırmak için uzun zamandır, Avrupa Abraşiye Metropoliti ilgi ve çalışma gösteriyor.Bugüne kadar 5 kitabını basılmış, daha basılacak 15'e yakın kitapları vardır.

Geçen iki ay içindeAbraşiye Metropoliti yazisiyle yazılan üç süryance kitapları basılmış ve kültür sevenlere gönderilmektedir.

İki kitabın baskı masraflarını ödeyen iki kültür sevenlere teşekkür etmek gerekiyor. İngiltereli Dr.Sebas-

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